YET ONE WARNING MORE.

OR,

The Tender of the Lords Love

To the { *Lawyers* / *Judges* / *Rulers* } of *these* Nations.

By *GEORGE BISHOP*:

And I charged your Judges at that time, saying, Hear the Causes between your Brethren, and judge righteously between every man and his Brother, and the stranger that is with him: Ye shall not respect persons in Judgement; but you shall hear the small as well as the great, and shall not be afraid of the face of man, for, the Judgement is Gods. And the Cause that is too hard for you, bring it unto me, and I will hear it, Deut. 1. 16, 17.

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Yet One *Warning* more, &c. to the *Lawyers*, *Judges*, and *Rulers* of *these* Nations.

Friends,

YOu had need to look to it what manner of Judgment *ye* give; for, the *Judgment* is not *Mans*, but the *Lords*, who is with *you* in the *Judgment*; and look with what Judgment *ye* judge, *ye* ſhall be judged; and with what Meaſure *ye* mete, it ſhall be meaſured to *you* again from the hand of the *Lord*.

And this *I* am moved of the *Lord God* of *Heaven* and *Earth* to write unto *you*. Who bind *heavy* Burdens, & *grievous* to be born, and lay *them* on mens ſhoulders, but *ye your ſelves* will not move *them* with *one* of *your* Fingers; who *afflict* the *Juſt*, and *take* a *Bribe*, and *turn* aſide the *Poor* in the *Gate* from *their* Right; Who *turn* Judgment away *backward*, and *Juſtice* ſtands *afarr off*, and *Equity* cannot *enter*; who *make* a *man* an *Offender* for a *word*, and *lay* ſnares for *him* who *reproveth* in the *Gate*, and *turn* aſide the *Juſt* for a *thing* of *nought*; who *pant* after the *Duſt* of the *Earth* upon the *head* of the *Poor*, and *turn* aſide the *way* of the *Meek*; who ſell the *Righteous* for *Silver*, and the *Poor* for a *pair* of *Shooes*; whoſe *treading* is upon the *Poor*, and who take from *him Burdens* of *Wheat*; who *abhorr* Judgment, and *pervert* all Equity; who *turn* Judgment into *Gall*, and the *fruit* of *Righteouſneſs* into *Hemlock*. The *Lord God* of *Heaven* and *Earth* will be avenged on *you*: As *truely* as *I live*, ſaith the *Lord*, will *I* viſit *you*, and *my* hand ſhall be upon *you*; and *I will* do unto *you*, as *you* have done: & *all* the *Earth* ſhall be *filled* with the *Glory* of the *Lord*, and *he* will make *you* an *Execration*, & an *hiſſing*, & an *Aſtoniſhment*, and a *Curſe* upon the *face* of the *Earth*; and *ye* ſhall know that *I* am the *Lord*, ſaith the *Lord*, the *Mighty* God

of *Jacob*; and *his* King who *liveth* for *ever*, to whom is the *Glory*, and the *Praise*, and the *Dominion* for *ever* and *ever*.

Therefore, my *Dear* Friends, my *very* Bowells are even turned within *me* for *you*, that *you* may not be found among the number of *those* whom the *Lord* will *so* visit; upon whom *he* will be *so* avenged, and *his* hand will be *thus* upon; For *this* thing *I* have heard from the *Lord*, and *this* thing will *assuredly* be to *those* whom the *Lord* shall finde *so* doing in the *Day* wherein *he* will Judge the *Earth* in *Righteousness*, and render unto *every* man according to *his Deeds*; The *Lord* hath *sworn* it, who is with *you* in the *Judgment*, and takes notice how *ye* proceed, upon what ground *ye* go, and how *ye* move, and what *ye* do, and will give unto *you* according to *your* Works.

And so, my *Friends*, heed that in *you* which tells *you* it is so; That is near *you*, and with *you*: that searcheth *your* hearts, and trieth *your* reins, and knoweth the *very* thoughts of *your* heart; that in *his* eye-sight, (in the *sight* of *that* of *him* in *you*) which shewes *ye* this and all that *ye* do. *Ye* may do *every* thing, and so be *accepted* of the *Lord*, in the *day* wherein *he* shall judge *every* man according to *his* Works, at his Appearing and *Kingdome*, to whom be *Glory*, and *Praise*, and *Dominion* everlasting.

For, *this* know *assuredly*, That the *Lord* is not *slack* concerning *his* Promise (as some *men* count slackness) but is *long-suffering* to *us*-wards, not willing that *any* should perish, but that *all* should come unto *Repentance*. And *his* Fan is in *his* hand who will *thoroughly* purge *his* Floor, and gather the *Wheat* into the *Garner*, and burn up the *Chaff* with *unquenchable* fire.

Therefore, it concernes *ye* to minde what *ye* do, because *ye* must be accountable unto *him* who is *Judge* of *heaven* and *earth*, who will *judge* the *World* in *Righteousness*, and the *People* with *Equity*; who is *no* Respecter of *persons*, but will render unto *every* man according to *his* Deeds. From *whose* eye *none* can be hid, who *sees* in *secret*, who is *privy* to *all you* do (*his* Witness in *you*) who knowes the *Compass* and *End* of *all your* Actions, and the *thoughts* of *your* hearts as *ye* lie upon *your* Beds; who searcheth the *heart* and trieth the *reines*; before whom *all* things are *naked* and *bare*, even before *him* with whom *we* have to do; whose

whose Judgment *cannot* be *avoided*; who doth *none* Iniquity, neither can *sin* come near *his* Dwelling; Who is a *GOD* of *Judgment*; *Blessed are all they that put their trust in Him.*

So I have poured forth the *Bosome* of *my* love to *you* in the *Movings* of the *Lord*; Whose *Love* is to *his* seed in *you*; who would have *none* of *you* to *perish*, but that *all* of *you* might *have Eternal life. His* bowels move in *me* to *you*-wards; *He* would have none of *you* to *die*, but *rather* that *yee* might *every* one of *you* return and *live.* There is *something of him* near *you*, and in *you*, which tells *you* this, and shews *you* the place of *Understanding*, which *he hath* therefore placed in *you* to Direct *you*, that *ye* may know the *Path* of *Wisdom*, and the *place* of *Understanding*; and when *matters* are too hard for *you*; that thither *ye* might bring *them*, and have *Counsel*, and find *Wisdom.* And this *ye* have need of to *know*, and to *repair* unto, and to be *guided* by *it* above *all* other *men*; because *you* stand in the *place of judgment*, and sit in the *Seat* thereof, and are *Counsellors* thereunto; that *you* may wrong *no* man, nor *oppress*, nor deny to *any*, nor *defer* Justice and Judgment: For (as I have said) the *Judgment* is not *mans*, but the *Lords*, who *sees*, and will *require*; who *standeth* in the *Congregation* of the *Mighty*, and, *judgeth* among the *gods.*

But where shall Wisdom be found? And where is the place of Understanding? Seeing man knows not the price thereof, neither is it found in the Land of the Living: The Depth saith, It is not in me; and the Sea saith, It is not with me: It cannot be gotten for Gold, neither shall Silver be weighed for the Price thereof: It cannot be valued with the Gold of Ophir, with the precious Onix, or the Saphire: The Gold and the Chrystal cannot equal it; and the exchange of it shall not be for Jewels of fine Gold: No mention shall be made of Coral, or of Pearls, for the price of Wisdom is above Rubies. The Topaz of Ethiopia shall not equal it, Neither shall it be valued with pure Gold. Whence then cometh Wisdom? And where is the place of Understanding? Seeing it is hid from the eyes of all living, and kept close from the Fowls of the Air: Destruction and Death say, We have heard the fame thereof with our Ears.

God

God understandeth the Way thereof, and he knoweth the Place thereof: For, he looketh to the ends of the Earth, and seeth under the whole Heaven, to make the weight for the Winds; and he weigheth the Waters by Measure, when he made a Decree for the Rain, and a way for the Lightning of the Thunder. Then did he see it, and declare it; he prepared it, yea and searched it out; And unto man he said, Behold, *the* Fear *of the* Lord, *that is* Wisdom; *and to* depart *from* Evil *is* Understanding.

So *Friends*, here *you* have it, *viz.* the *Place* of *Understanding* from *whence* cometh *Wisdom*, which is *above* the *Price* of *all* things here below, and hid from the *eyes* of *all* living, (who know not the *Lord*) and kept *close* from the *Fowles* of the *Air*. Behold, *the* Fear *of the* Lord *that is* Wisdom, *& to* depart *from* Evil *is* Understanding; And this the *Lord* saith, who *understandeth* the *Way* thereof, and *knoweth* the *Place* thereof.

To *this*, then, come; *hitherto* resort for *Wisdom* in the *time* of *need*; to the *place* of *Understanding*, that *ye* may *judge* for *God*, and give Counsel for the *Most High*, *that Truth may spring out of the Earth, and Righteousness may look down from Heaven; so the Lord may give that which is good, and our Land may yeild her encrease*: For, *for the Transgression of a Land, many are the Princes thereof, but by a man of Understanding and Knowledge, the state thereof shall be prolonged.*

So *my* Friends, the *Way* is *plain*, and the *Path easie*, and *you* know it, it concerns *you* to *walk* therein. The *Fear of the* Lord, *that is* Wisdom *& to* depart *from* Evil, *that is* Understanding: & *that* which shews *ye* this, is the *Way* to *God*, and there is *no* Other; if *ye* know it, then are *ye* to *walk* therein; For, *that Servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* And, *if you were blind, you should have no sin* (saith *Christ*, John 9.41) *but now ye say, We see, therefore your sin remaineth.*

Therefore it concerns *you*, seeing *you* know *these* things, to do *them*. Now if *ye* know these things (said *Christ* to *his* Disciples) happy are *ye* if *ye* do *them*. For, the *Lord God* will require an *account* of *ye* and *ye* may not pretend *ignorance*, or *plead* it, seeing *you* know where is the *place* of *Understanding*, from whence *Wisdom* cometh: The times of *this* ignorance *God* winked at, but *now* commandeth *all* men every *where* to *Repent*; because *he* hath appointed a *Day* wherein *he* will *judge* the *world* in *Righteousness* by *that* man

whom

whom *he* hath ordained; whereof *he* hath given *assurance* to *all* men, in that *he* hath raised *him* from the *Dead*; *That* which shews *you* the *fear* of the *Lord*, gives you *this* Assurance, For, that is *risen* from the *Dead*, which bids *you* fear the *Lord*; *And fear God, and give glory to him, for the hour of his Judgement is come*; *and worship him that made Heaven and Earth, and the Sea, and the Fountains of waters.* was the everlasting *Gospel* which *John* heard the *Angel preach*, who *flew* through *the midst of Heaven*, to *every* Nation, and *Kindred*, and *Tongue*, and *People* After whom followed *another* Angel, saying, *Babylon is fallen, is fallen, that great City, because she made all Nations drink of the wine of the wrath of her Fornication*, Rev. 14. And *he* is *Wisdom* and *Counsel*, *wonderful Counsellor*, the *Everlasting* Father, the *Prince* of *Peace*, who shews *ye* this; of the *Encrease* of *whose* Government and Peace there shall be no end; Upon the *Throne* of *David*, and upon his *Kingdom*, to Order *it*, and Establish *it* with *Justice* and with *Judgement*, from *henceforth even* for *ever*.

And here *ye* may be supplied, and here *ye* may be furnished. If any of *you* lack wisdom (said *James* to the *Twelve* Tribes which were scattered abroad, *Chap.* 1. 5, 6, 7 8.) let *him* ask it of *God*, that giveth to *all* men liberally, and *upbraideth* not, and it shall be given *him*; but let *him* ask in *Faith*, nothing *wavering*; for *he* that *wavereth* is like a *wave* of the *Sea*, driven with the *Wind*, and *tossed*; for let not *that* man think that *he* shall receive any thing of the *Lord*: A *Double-minded* man is *unstable* in *all* his ways: For, *he is* the *fountain* of *wisdom*, who is the *Son* of *God*, *Christ Jesus* the *Wisdom* of *God*, and the *Power* of *God*.

To *Him* come; to *Him* repair; *wait* at *Wisdoms* gate; blessed are *they* that find it, and *enter* therein, and receive of *its* Treasure, and follow *its* Steps. Now, the *fear* of the *Lord* is the *beginning* of *Wisdom*; (*here's* the *gate*) A *good Understanding* (*here's* the *place*) have *all* they that *Do* thereafter; The *Praise* of *it* (*here's* the *Crown*) *endures* for *ever*.

And now, *My* Dear Friends; to the *seed* of *God* in *you all*, am I moved of the *Lord* to write *this*, that *ye* may see *your* state, and where *you* are; and how *your* Actions are weighed; and on what Foundation *your* Judgment stands; and at what *you* enter. The *fear* of the *Lord* is the *beginning* of *Wisdom*. Is it there *you* enter in.

in *every* Matter, in *every* Cauſe *you* have to do with? Have *you* recourſe to *Wiſdom* for *Counſel*, through *this* Gate of Underſtanding, *The fear of the Lord*? *Open ye* the *Gates* that the *Righteous Nation* that *keepeth* the *Truth* may *enter in*: *This* will ſearch *you* all; *this* will be a *Candle*; *this* is the *Candle* of the *Lord* that ſearcheth the *innermoſt* parts of the *Belly*: *This* will quickly tell *you* how 'tis with *you*: It's very *near you*, it's *in you*; it's as *ready* to let *you* ſee, as *ye* are to *mind*; yea it calleth upon *you* when *ye* mind not; and as *ready* as it is to let *you* ſee, and to mind you, ſo will it be as ready to *judge*, if *you* mind it not. For the *Judge* ſtandeth at the *Door*, the *Gate* of *Wiſdom*, the *Fear* of the *Lord*. In *this* let all *your* Actions be *weighed*; In *this* let all *your* Judgements *begin*; with *this finiſh*, and ſo the *bleſſing* of *God* will be upon *you*; Otherwiſe *you* muſt ſink. It's the *Word* of the *Lord* to *you*, whether *you* will *hear* or *forbear*, through *His* Servant,

Briſtol 3d. 10th. *Month*, 1661. GEO. BISHOPE.

THE END.